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WEEK BY WEEK

The Debates at Strasbourg

AN ISSUE of major consequence lies behind the debates that have taken place in the Consultative Assembly of the Council of Europe. It is about the unity of Europe. This is not merely a political issue, although it is important enough in all conscience in that aspect; it is one that concerns the profoundest feelings of many people. National feeling for many people on the Continent is no longer the social guide or force it used to be. Italian patriotism was smeared by a bandit called Mussolini; German nationalism called into existence Hitler and has been wounded in its soul in consequence; French politics for many Frenchmen resulted not unfairly in Laval, and the feeling of Frenchmen for the state has not been enhanced by that. Many people on the Continent are looking for a new political unity which will adequately fulfil their immediate political ideals; that new unity they find in the concept of a United Europe. The experiences of Britain have not been the experiences of other countries. In this country national sentiment, in the best sense, is as strong as it has ever been. In a certain way it has been purified by the events of the past ten years. The approach of this country to the question of a United Europe is different in feeling from that found in certain countries in Europe. Yet the need for this unity should be felt as vividly here, if in a different way, as it is elsewhere. Plainly enough there can be no Europe without Britain, and plainly enough no Britain without Europe. This truth presents problems to this country: but the revolution that has taken place in nationhood in Europe should be realised. There will be no Europe unless something greater than nationhood takes the place of what has been destroyed. This requires not only caution from this country but imagination, and leadership.

The War in Korea

A critical battle in Korea has been fought and won by the Americans. That battle took place on a line more or less chosen by the Americans and beyond which there was little possibility of retreat. But the forces representing the United Nations have only maintained a foothold in Korea. The chief task lies ahead. The North Koreans have to be driven out of the South, and it is unlikely, now, that the United Nations will be content with that result. The whole of Korea must be given a settled government, and the usual results of the terrible scourge of war be mended. The end is not yet, far from it. And until the end is seen in Korea anxiety about the possible spread of the conflict will remain. Once again the old pattern of events has repeated itself. Infallible dictatorship has proved itself crude and clumsy against the eventual forces of democracy. If war is a series of blunders then the gravest blunder of dictatorship, from its own point of view, was to start the war in Korea at all. There is not much consolation to be found in this. For the dictators are still there, likely to remain there, and what they started in Korea as a subtle move in the world political game they may start elsewhere. They may be too clever by half.

Meanwhile, America has Chiang Kai-shek left on its hands: and, it may be suspected its brilliant servant, General MacArthur, whose reputation must have been enhanced by events in Korea, will not make things politically easier for the administration in Washington. There is a tangle of events and consequences in the Far East that will take considerable unravelling. It would be wise perhaps, for the United Nations to listen carefully, if possible, to the voice of Nehru in India. If he leads the next Indian delegation to the Assembly it will be an event of momentous importance.

The New Dogma

As a correspondent points out elsewhere in this issue the two Archbishops are going to be in difficulty if they base doctrine upon Scripture. Unitarians would say that any doctrine is in difficulty that is not based upon reason, insight and conscience. But the Archbishops have a case against the new dogma of the Catholic Church about the Assumption of the Virgin Mary. It is a case not entirely based upon theology. The proclamation of a new infallible dogma at a time like this is bound to have important consequences far outside the range of religious belief. It will emphasise in a harsh and unbending manner one of the profound divisions in the minds of men.

A Catholic, like other people, has a right to his own religious belief; and if he chooses to believe that the Virgin Mary ascended bodily into heaven, and that this is an infallible and indisputable truth, then few tolerant people will question his right to believe it. But only a Catholic can hold this belief; for outside the claims of the Catholic Church no possible argument can be brought forward to sustain what, to non-Catholics, is fantasy. This is a serious matter. The modern world lives in fear of an awful catastrophe—a third world war, and one of the reasons that makes such a war possible is division in the minds of men. Catholics believe as an infallible truth (that is, a truth that persuades and pervades the whole nature of their being) something that seems to be nonsense to other people; and non-Catholics, Marxists for instance, believe what appears to be utter nonsense to Catholics. The matter even goes deeper than that. To many non-Catholics, the dogma of the Assumption of the Virgin Mary is not truth but superstition, and superstition, they would hold, destroys the fabric of human life; it is evil. Likewise to Catholics many of the dogmas of Communism seem to be superstition, to be eliminated by all means in the name of good. In this profound division lies the nature of war as well as in other divisions in the human race. The Catholic Church cannot, dare not, announce a dogma without accepting its share of responsibility for what follows. No one in our modern world has the right to talk in terms of peace without searching desperately within their own minds and consciences into the deeper causes of war.

The tragedy of war lies in the fact that most decent men hate war, yet decent men find reasons for going to war. The tragedy will only be ended when truth is truth for all men everywhere. Only a Catholic can believe that a dogma belongs to such truth; and that is one of the gravest facts in the world of today.

Meanwhile many who care for the destiny of the human spirit and its meaning, will reflect upon the fact that the Catholic Church intends to proclaim this new infallible truth

in the belief that it will help the struggle against atheism. A Catholic, of course, should believe this; but to non-Catholics, knowing the reaction the proclamation of the dogma will have upon themselves, there is an unspeakable pathos in such a belief. Only a mind closed and dedicated to assumptions utterly denied to other minds could begin to hope that such a dogma would help in any way the fundamentals of religion.

DOGMA AND THE REFORMATION

By Eric Glasgow

At a time when materialism has become a strong, compact and militant creed, it is particularly important that there should be unity among the Christian forces and particularly distressing to find that so much vitality is consumed in internal disputes and rivalries. Instead of standing together and speaking to the world with a single voice, the Christian churches cannot agree among themselves and the differences they exhibit, in both doctrine and administration, set barriers to co-operation. Loyalty to a denomination is apt to replace loyalty to God, and exclusive claims to divide and confine. So the Christian message is blurred and broken up, and the cry "See how these Christians love one another," which originally implied wonder and admiration, assumes an ironical and critical meaning. When there is so much dissension, outside observers are encouraged to sweep aside all the bickering parties, and to look elsewhere for the truth. Certainly it seems incongruous that men should attack each other in the name of religion, in which the idea of human brotherhood is necessarily prominent, or allow narrow theories to restrict fellowship and create bitterness. Incalculable harm has been done to the Christian cause by strife within and the unedifying sight of sectarian animosity, and this source of weakness is less patiently endured when the external threat to the religious view of life has grown so formidable.

The present circumstances put a premium on the value of unity, and naturally invite us to ask both why it has been lost and how it may be regained. For Roman Catholics and many High Church Anglicans the answer is simple. What we are suffering from is the bad outcome of the Reformation, with its acceptance of individual judgment in religion, its transference of authority from the Church to the Bible and thence to reason, its rejection of corporate infallibility, and ultimately its support of tolerance and diversity instead of coercion and uniformity. Then, it is argued, began the process by which Christendom was split asunder, the Church was severely weakened, and definite statement of the Faith was submerged in a chaos of conflicting opinions. As soon as men began to tamper with tradition, to regard religion as a matter of personal experience rather than conformity with the requirements of an institution, and to assert that it was possible to reach God without the intervention of a priest or even the performance of a Sacrament, the way was opened to all sorts of errors and perversities, bringing with them disunity and confusion.

This diagnosis, which sees in the Reformation one of the chief causes of all our present troubles, is curiously seductive. It is in fact the assumption which underlies the thought of Christopher Dawson, who has always looked back wistfully to the days, now very distant, when all Europe was subject to the Pope and Christendom formally undivided. It is visible even, in a concealed form, in the less parochial investigations of Arnold Toynbee, who at one point comes very near to the conclusion that the situation demands something like the Roman Catholic Church, whether its doctrine be true or not. To suggest that the world today should get rid of the Reformation is appealing advice for more reasons than one. When so much is bewildering and complicated, and life is spent as if on the crater of a volcano, fear of the responsibilities of freedom tends to develop, and with it lack of confidence in independent thinking. The issues are so large that the individual feels his utter insignificance, he loses faith in his own mind, and he runs for shelter to some institution which will relieve him of the burden of having to inquire and to decide for himself. He sinks himself in a mass because he is frightened, and he abdicates from his position as a responsible person because he would escape from its duties. A church whose teaching is essentially dogmatic, whose ritual is deeply mysterious, and whose laity are not expected to do more than passively absorb, will be particularly well favoured in a period of crisis, when lassitude abounds and nerve has failed. Hence the current reaction against religious Liberalism, because it demands effort and courage, and the disparagement of attempts to find God through the individual mind and spirit, rather than through the ceremonies and pronouncements of an infallible church. These are tendencies which look suspiciously like the results of diminished faith and not of its recovery, and it is very needful that, with their delusive appearance of wisdom, they should not be passed over in silence.

Before we condemn the Reformation for having destroyed unity, we must make sure that we know exactly what we expect of that term when we apply it to human beings. Too often it is taken to mean mere outward uniformity, forgetful of the fact that, since no two persons are alike and each has separate and distinct abilities, this can only be imposed upon a society at the cost of stifling much of its vital power, and in fact frustrating the Divine plan. Difference in individual approach to life is to some extent inherent in the nature of the world, and the most that a dogmatic framework can do is to cover up the variations, and in so doing rob them of the value they ought to have. A mistake which has caused an immense amount of strife and suffering in the world arises from the notion that all ought to think alike, and that disagreement is necessarily wicked. Of course, there is wrong thinking and right thinking, and the distinction must be preserved. But at the same time there would seem to be cases where two people may disagree about fundamental issues and yet both be expressing the insight which God has given them. Even when we have apparently conflicting views, both may be equally true, since they may represent aspects of the same thing, neither of which it is wise to ignore. As long as we do not pretend to have the whole truth, but only parts of it (even if very important ones), we will find it easy to fit in such differences and will not regard their existence with regret.

Far from admiring unity imposed from above, we will reject it as deceptive and enervating. The unity we seek will seem less impressive, but actually be more secure, for it will be founded upon mutual understanding and helpfulness linking and consolidating relatively minor shades of opinion. A unity built upon freedom and tolerance will run deeper, and be able to survive greater ordeals, than any achieved by compulsion. Those who would take us back to the Middle Ages forget that the unity which the Roman Catholic Church tried to enforce was always superficial and often resisted. At best it was largely acquiescence, and it would have been less hypocritical to admit differences instead of hiding them. Divided as the world has been since the Reformation, there has probably been as much real unity as there was during the Middle Ages, when the Pope struggled endlessly with the Emperor and the Church resorted to force to suppress ambitious sovereigns and daring heretics. It is, therefore, unjust to blame the Reformation for unleashing turbulent passions and sanctifying disobedience; these were scarcely more in evidence after than before the withdrawal from Rome.

IT OCCURRED TO ME

By Muriel Hilton

Wasn't it Thoreau who said in effect that there were times in our contact with our fellow beings that gave us a foretaste of heaven? Most of us know that experience and the memory of those occasions help us along the more pedestrian ways of life. That realisation of the fullness of living came in rich measure to me recently whilst staying at the home of two of our members in another part of the country. Staying with them at the same time was a young student from one of our colleges, and we all enjoyed a companionship of a rare quality. We had the foundations of a common faith which meant that we held fundamental beliefs, and this combined with an infectious gaiety and a delight in music made the time pass on golden wings. What was so unique about the week end was that though the age groups were so varied—young, middle and more advanced years being present, there was no feeling of an age barrier between us. We discussed anything and everything freely and we laughed wholeheartedly sharing the same fun. It is good to know

that the passing years need cause no dimming of the spirit and that the young in heart whatever their age can always meet and find an enchanting companionship.

Much of the enjoyment of the week-end was due to the loving ministrations of one of our hostesses. The meals over which we lingered were prepared by someone who knew how to prepare food, and not only that, loved doing it. There's surely a deep sense of creative pleasure in the preparing of a meal! Leonora Eyles in one of her books says, "Each meal you prepare can be a creative work of art; if more deeply still, you feel that it can in the family circle and amongst friends be a sacrament like the Love Feast of the early Christians, you can get a sense of your own dignity from it, and feel there is something divine about it, a divinity of service". We ought to sing a paean of praise from time to time to those who prepare our meals with loving hands and so make of them great occasions.

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There was an unusually brilliant sunset the other night. It seemed as though a great bird had swept through the western sky leaving an impress of fiery wings and luminous feathers of flame and gold. The town below was enveloped in a grey mist which made the fleeting moments of beauty above more glorious and vivid. I watched for a while and then went on my way. A crossing-sweeper with brooms balanced over his shoulder passed and then turned and spoke. "There's beauty for you," he said, then added after a few moments, "We can't get away from God, try as we will". We walked up the hill together watching the last glow of colour ebb from the sky, and then with a few more words of appreciation my companion said goodnight and disappeared down a side street.

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There are some radio programmes which ought to be repeated from time to time. One of these is "Pestalozzidorf", an account with recordings of children's songs, games and lessons of a village in the mountains of eastern Switzerland. Here war orphans of eight different nationalities live together. This village came into being after the war by the generosity of the Swiss people and it is also helped in a substantial way by other countries. Here are some of the children whose memories have been darkened by the horrors of war; who are unclaimed and without guardians of any kind. They are brought together to find healing and happiness; they become friends by helping one another, by sharing experiences, by playing, singing and doing other cultural occupations together. In this village, named after the educationalist, there is a united states of children who are learning to live together in mutual trust and understanding. They remain until they are sixteen when they return to their own countries where it is hoped they will help by their own experiences to create a united world.

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Whilst walking home from church the other Sunday with a young friend, we talked about the Service in which had occurred the phrase, "Old age is not years, but disillusion". She said that though one had to shed certain illusions as the years passed, to shed too many meant that one was in danger of cynicism. Appreciation, she thought would always be a bulwark against old age of the spirit. I agreed and she added that the sense of wonder and a joy in simple things which after all could be included in the term "appreciation" was essential in keeping young in heart.

When I reached home I turned up a passage from the writings of Frank Crane. "The best part of you", he writes, "is the rainbow in your soul. You do not need furniture, you need enchantment. What you want is not a rich uncle but a fairy godmother. Most of the good of your life is the sediment left by the passing over of dreams, life is empty and homeless without castles in Spain and little children who are familiar with such real unrealities are the happiest portion of the race".

DR. BARNARDO'S HOMES

SIR,—My wife and I have had the same experience in regard to Dr. Barnardo's Homes as your previous correspondents. We wished to have a foster-child; all went well until it was discovered that we were Unitarians, whereupon we were politely but firmly rejected. Perhaps Mr. Cowburn, or someone else, would kindly give the names of other institutions from which it is possible for Unitarians to obtain a foster-child.—Yours,

L. Chandler.

189 Castle Road, Newport, I.W.

WHY WORRY?

By G. Randall Jones, B.D.

AN AMERICAN psychologist drew up a questionnaire which he sent out to his students, with the object of discovering what were the commonest and most persistent causes of worry. The questionnaire contained about 200 "trouble questions"—that is, possible causes of worry—and the students were asked to write "Yes" or "No" against each question. I have tested the questionnaire for myself, and tried it on a number of my friends. From the answers thus obtained, I select seven of what seem to be widespread causes of worry. They are:—

Poor health.
Being criticised.
Being misunderstood.
Being treated unfairly.
The wickedness of people.
The insecurity of life.
The futility of life.

Let us examine these possible causes of worry, one by one. Begin with poor health. I can remember the time when this was a double-barrelled cause of worry. First, people worried because their health was not as good as it might be, and, secondly, they worried because they feared they might not be able to afford the cost of the necessary medical attention. Whatever may be the shortcomings of the National Health Service, it has at any rate removed this secondary cause of worry. But, of course, the primary cause remains. "A sound mind in a sound body" is a very worthy ideal, and many of us fall short of it. But if we worry about it, we shall make ourselves worse. The sane and sensible thing to do is to use our bodies for all they are worth—and a poor physical constitution, if used for all it is worth, may be worth a great deal. Think of the weak and ailing Robert Louis Stevenson, of blind Milton, of deaf Beethoven, and of multitudes of humble folk who have shown how spirit can triumph over the limitations of flesh. One of the brightest and most cheerful souls I have ever known was an old woman, so crippled by arthritis that she was unable to move from her chair. I admit that poor health is a handicap; I do not admit that it is a legitimate cause for worry.

What about "being criticised"? There are two sorts of criticism. There is the positive and constructive criticism which is prompted by love. Such criticism can be of immense service to us, if we are big enough to receive it with gratitude and profit by it. But there is the other sort of criticism, the criticism that is purely destructive, the criticism prompted by spite or envy or downright malice. This is the sort of criticism that people worry about. But why should they worry? The criticism that is prompted by envy or malice is a tribute to the worth-while character of the person who is being criticised. I doubt if anyone can achieve any measure of success, even in the humblest sphere, without arousing some measure of envy in those who think they ought to stand where he stands. Just as hypocrisy is the tribute which vice pays to virtue, so envy is the tribute which failure pays to worth. Therefore, be the criticism constructive or destructive, it is nothing to worry about. If constructive, we can profit by it; if destructive, we can ignore it.

"Being misunderstood" is more subtle, and more dangerous, than "being criticised". For, when we are criticised, our critics come out into the open, where we can deal with them, and perhaps profit by their criticisms. But when we are misunderstood, the thing may remain more or less a secret, and an invisible barrier may be set up between us and those who misunderstand us. This is bad for them, and bad for us. But we shall not make matters better by worrying about it. Personally, I believe that most of the friction in national and international affairs today is due to honest misunderstandings, rather than to deliberate wickedness. I believe, too, that the barriers which separate Unitarians from more "orthodox" Christians are due largely to misunderstandings *on both sides*. And I know of no easy remedy. If the first disciples were constantly misunderstanding Jesus, and the records in the New Testament indicate that they were, it is too much to hope that we shall escape being misunderstood. When we are misunderstood, we must beware of

indulging in self-pity. If we strive to make our meaning as clear as possible, and to bring our deeds into harmony with our words, misunderstandings will gradually diminish, and the area over which harmony prevails will be extended.

"Being treated unfairly" is oftentimes the result of "being misunderstood". The first thing to do is to make sure of our facts. Sometimes, when people think they are treated unfairly, it is because they are too self-centred. They see their own side of the case, and are blind to the other side. But I do not deny that plenty of people have been, and are being, treated unfairly. History is full of instances. I select one—Abraham Lincoln. Few men have been more bitterly criticised, more profoundly misunderstood, or treated more unfairly, than Abraham Lincoln was. What did he do about it? Did he worry? By no means. He said: "I know what they say about me. But I do the very best I can, and I mean to go on doing it to the end. If the end brings me out all right, what they say about me won't matter. If the end brings me out wrong, ten angels swearing I was right would make no difference". So, caring nothing for what "they" said about him, caring everything for what God thought about him, Lincoln went on "to the end". I think the "end" brought him out all right.

Concerning the alleged "wickedness of people", it may be that our Victorian grandparents viewed things through rose-coloured spectacles. But the crucial question is this: Is the amount and quality of "wickedness" in the world increasing or decreasing? Many people, perhaps most people, think it is increasing. But go to any library where there is a good stock of historical works, pick out any volume at random, and read about the social and moral conditions which prevailed under the early Stuart kings, or in the Middle Ages, or in the days when the Danes were harrying the shores of England. I think you will be driven to the conclusion that, despite all the horrors of recent years, and despite many set-backs, humanity is still on the march, onwards— and upwards. The upward movement is a zigzag line rather than a continuously rising curve, but, if we take a sufficiently long view, its general tendency is upward. If this be so, the alleged wickedness of people is not a legitimate cause for worry.

So I come to the final causes of worry—the insecurity of life, and the futility of life. I think it probable that people will continue to worry until they learn to look beyond time and see themselves as pilgrims of Eternity. If God is, if God is good, if God sent us into these conditions of time and space and gravitation, then it follows that no life is altogether without significance; no life is completely futile; all lives are utterly secure, because all men live and move and have their beings in God. Apart from God, life might be futile, and would certainly be insecure; in the light of Eternity, "futility" and "insecurity" become meaningless terms. One day we shall die, perhaps by atomic radiation, perhaps by what is called "a natural death"—either way, there is nothing to worry about, though the atomic radiation possibility challenges us to use all our resources, human and divine, to prevent its becoming an actuality. If we respond to this challenge, we shall feel that our lives are not futile; if we are conscious of being upheld by God, we shall know that our lives are not insecure.

A SCIENTIST'S RELIGION

By John Rowland

In some quarters it has for a good while past been tacitly assumed that there is a necessary contradiction between the outlook of science and religion. True, since the days when Sir James Jeans and Sir Arthur Eddington put their philosophical views before the public this idea of the opposition between religion and science has less rational argument to support it; yet it continues to be widely held. A recent book which must be thought to have some bearing on the discussion is Max Planck's *A Scientific Autobiography and Other Papers* (Williams and Norgate, 8s. 6d.), in which a German physicist, one of the most eminent men of science of his day, surveys various problems on the disputed borderline between science, philosophy and religion. These papers, translated from the German by Mr. Frank Gaynor, give Planck's views on many difficult problems; especially interesting is a lengthy essay on "Religion and Natural Science", in which the great physicist summarises his own attitude to this problem of the interrelationship between the two sides of knowledge.

Planck admits, as every thoughtful person must admit, that theology and natural science are two different methods of approaching the riddles of the universe. But he would not for a moment admit that the two methods of approach are in any way opposed to each other; rather would he say that they are complementary. Here, perhaps, is the crucial passage in the essay:—

"Religion and natural science do have a point of contact in the issue concerning the existence and nature of a supreme power ruling the world, and here the answers given by them are to a certain degree at least comparable. . . . They are by no means mutually contradictory, but they are in agreement, first of all, on the point that there exists a rational world order independent from man, and, secondly, on the view that the character of this world order can never be directly known but can only be indirectly recognised or suspected. Religion employs in this connexion its own characteristic symbols, while natural science uses measurements founded on sense experiences."

As a brief statement of the theological position of a briliant scientific investigator, I do not think that can well be bettered. Planck adds, however:—

"The natural scientist recognises as immediately given nothing but the content of his sense experiences and of the measurements based on them. He starts out from this point on a road of inductive research, to approach as best he can the supreme and eternally unattainable goal of his quest—God and His world order."

Such a view of the career of the scientist may to some readers seem to be remote from the rough-and-tumble of everyday life—even of everyday life in the chemical or physical laboratory. But the fact remains that Max Planck, in his Quantum Theory, made one of the greatest generalisations of the twentieth century; some idea of a world order certainly emerged from his work. And the fact that he regarded his job in life to be that of discovering the way in which God had planned the universe is not the least surprising of the many surprising things in his book. Here I have been concerned with only one aspect of the great physicist's thought; those who take the trouble to study his book will, I am sure, find many other stimulating points.

TENNYSON CENTENARY—UNITARIAN LINKS

By R. D. Woodall

The approaching centenary, on November 19, of the appointment of Lord Tennyson as Poet Laureate recalls that Tennyson had many associations with leading nineteenth century Unitarians, although, when talking with the future Mrs. Rundle Charles, a Plymouth literary leader in 1848, he grumbled that most literary minded women seemed to be Unitarians or pagans.

One of his greatest admirers was Ralph Waldo Emerson, the American Unitarian thinker who suggested that Tennyson's early poems, printed in 1830 and 1832, should be reissued in America and who managed to get Carlyle to send him a portrait of Tennyson. When Emerson's daughter, the wife of Colonel Forbes, an American Civil War veteran, came to England in 1872, Emerson especially wrote to Tennyson asking permission for her to meet him.

Tennyson, who won the praise of Phillips Brooks for his "cheerful Christianity, his hard work in the cause of truth and his common sense criticisms of men and public affairs", was also friendly with Samuel Rogers, the banker poet and Unitarian leader who said that Shakespeare could have written nothing better than Tennyson's *Locksley Hall* and who rather bored Tennyson with his praises. Inviting Tennyson to several of his famous literary breakfasts, Rogers on Tennyson's appointment as Poet Laureate offered to lend the poet his court dress for an important levée. This dress had also been worn by Wordsworth and had been promised to the Wordsworth family as an heirloom. "The coat did well enough", wrote the Tennysons in their diary, "but about other parts of the dress there was some anxiety felt for the levée on March 6th, 1851, as they had not been tried on". "He lived me", Tennyson said many years after Roger's

death and thought that "perhaps I might be the coming poet and might help to hand his name down to future ages".

Full of anecdotes about Roger's eccentricities, Tennyson also met the Rev. W. Johnson Fox, the Radical M.P. for Oldham who had been minister of South Place Unitarian Church, Finsbury, just after he had broken his arm and had been taken to the home of John Forster in Lincoln's Inn Fields. The incident was memorable in so far as Landor, the veteran poet, who was present at the time took no notice of the incident and continued to talk about Catullus and other Latin poets, as if no untoward event had taken place.

Deeply moved in 1854 at the death of Judge Talfourd who had been the Chairman of an Authors' Society Dinner in Hampstead in 1846, when Douglas Jerrold claimed that Tennyson's fame would outlive that of all others in the room, Tennyson was also friendly with Frederick Denison Maurice, the Christian Socialist pioneer and son of a Unitarian minister, and with James Martineau whom in 1869 Tennyson's wife described as "Strong, mournful and tender looking", in fact a "Noble gentleman" and who struck Tennyson as possessing a "Subtle and wonderful mind".

From 1869 till 1880 Tennyson attended a London Metaphysical Society, supported by such great figures as Dean Stanley, W. B. Carpenter and Martineau himself. The last meeting of this Society which Huxley said died of "Too much love" was held in Martineau's house and in a letter to the second Lord Tennyson in 1893 Martineau claimed that Tennyson "Among thousands of readers, previously irresponsive to anything divine has created or immeasurably intensified the susceptivity of religious reverence". In this letter Martineau also claimed that Tennyson's sympathies lay with the advocates of the more conservative aspects of the moral and metaphysical questions, presented by such Roman Catholic members as Cardinal Manning and by independents such as Dean Stanley and R. H. Hutton.

Born in Lincolnshire in 1809 and related to Hon. Charles Tennyson D'Eyncourt, M.P. for Lambeth, Tennyson was educated at Trinity College, Cambridge, publishing while still a student his first poems. Issuing in 1833 his *Lady of Shalott* and the *Dream of Fair Women*, in 1842 he published his *Locksley Hall* and *The Morte D'Arthur* and with these poems established a national reputation for himself. Best known for his *In Memoriam*, a tribute to the memory of his college chum Arthur Hallam, and for his *Idylls of the King*. Tennyson travelled widely in England and Wales before settling at Freshwater in the Isle of Wight. Although nowadays somewhat neglected as a poet, to contemporaries Tennyson, who died in 1892, was a favourite with all classes including Queen Victoria herself, who after his death personally corresponded with his son, Hallam Tennyson.

CORRESPONDENCE

Letters should be addressed to the Editor, "The Inquirer", 14 Gordon Square, London, W.C.1. They should not in general exceed three to four hundred words in length.

THE NEW CATHOLIC DOGMA

SIR,—In the statement issued in the names of the Archbishops of Canterbury and York respecting the announcement of the Pope's intention to proclaim that the doctrine of the "bodily assumption of the Blessed Virgin Mary into Heaven" is henceforth to be accepted as an article of Faith, the Archbishops declare that "the Church of England refuses to regard as requisite for a saving faith any doctrines or opinions which are not plainly contained in the Scriptures".

It would be interesting if someone would state on behalf of the Archbishops where in the Scriptures do they find the doctrine of the Trinity "plainly contained". Even so learned and orthodox a scholar as Charles Gore did not claim more for it than that it was "implied" in the Scriptures.

There is no need for the Roman Catholic to seek confirmation of his faith in Scripture alone, for to him, Tradition is equally authoritative, and as for the new dogma there is nothing novel about it to the Catholic. Says Fr. Charles Hart (*Student's Catholic Doctrine*), "It is a general belief in the Church that the Blessed Virgin, immediately after her death, was raised to life again and taken up body and soul into heaven, there to remain in everlasting bliss. So far, however, the Assumption of our Blessed Lady has not been defined as an article of Faith, yet it is a truth that no Catholic would call in question".

We may regard the doctrine as queer, pointless, and even ludicrous, but there is a "plainness" about the teaching of the Roman Church which is often lacking in that of the Anglican Church.—Yours,

Herbert Crabtree.

7 Sandringham Road, St. Annes.

ONE WORLD OR MANY?

SIR,—Is it not largely a matter of mood whether we would prefer to think ours the only inhabited world—whether we are oppressed or exalted by the thought of other planets being the seat of human or humanlike life?

But apart from our emotional reactions the mere layman is getting rather tired of astronomical theories; they so soon replace each other. When I first took an interest in these things the old nebular hypothesis of the origin of the earth held the field. Then it was replaced by a "meteoric" theory. To that succeeded the "tidal" theory referred to by Mr. Mason (with an addendum about the moon being "sucked" out of the earth); and now we have the "exploding twin" theory. Each one is put forward with great confidence—yet they succeed each other so frequently that one is apt to exclaim "next please"!—Yours,

Basil Viney.

Swansea.

GEORGE DAWSON

SIR,—Mr. R. D. Woodall rightly says that George Dawson "was in many ways akin to the Unitarians", but that is no reason for describing him as "a forgotten Unitarian leader". "Some of you", said Dawson, in a sermon commemorating the twenty-fifth anniversary of the Church of the Saviour, "are Unitarians—good; very creditable to you. I could never hold the pure Unitarian doctrine; very discreditable to me, no doubt".—Yours,

J. Harry Smith.

Swinton.

THE KNUTSFORD BROADCAST

SIR,—I should like to show my appreciation of the broadcast from Brook Street Chapel, Knutsford, on August 6. The whole Service was excellently arranged. The hymns were beautiful; the music also. The Order of Service and Mr. Mossop's address were an inspiration. At the close I felt and exclaimed that our prestige as Unitarians was enhanced. The arrangements had entailed much work and worry, but Mr. Mossop has always been ready to shoulder hard work in our cause. Since the broadcast, the chapel has had a constant stream of visitors, so that many people who are not Unitarians must have become interested through having heard the Service, which must have appealed to members of all denominations.—Yours,

E. Chadwick.

Urmston.

[A number of messages have been received from different parts of the country saying how well the broadcast was heard.—ED.]

CHRISTIANITY AND COMMUNISM

SIR,—I notice as I read the weekly article on the front page that there is always some caustic remarks made against Totalitarianism, as operating in Russia. Communism is usually condemned. For what reason? Is it because it is a "Christless Code"? Assuming that it is, may I ask: is Unitarianism a "Christless Code"? The purpose of this letter is to prompt your many learned contributors to show me where the difference may be found as between Communism and Unitarianism, as an ethical and religious code.

May I point out that thousands or more Russian Communists are adherents of the Greek Orthodox Church and thousands more are members of the Protestant Baptist Orthodox Church, both of which churches I presume adore Christ. How then can Communism be a Christless Code? The Unitarian Church here in England at any rate rejects Christology, both in its orthodox and unorthodox setting. If this is denied, why is it in our Hymns of Worship we have altered the last line of a well-known hymn, viz., "When morning gilds the sky"? The orthodox Church Hymnary reads, "May Jesus Christ be praised". We omit that line and sing "Thy name O God be praised". Why so? Because Unitarianism is a "Christless Code". Is that the truth?—Yours,

Ernest Hatcher.

Ipswich.

THE SUMMER SCHOOL AT OXFORD

SIR,—The R. E. D. Summer School for Sunday School teachers, the first since 1946, was held at Manchester College, Oxford, last week and was a notable success. The high standards of former years have been more than maintained; nearly 60 students will carry away memories of excellent practical lectures, interesting discussions, good fellowship and quiet moments of prayer and worship together. This is not the place to write in detail, as a report will doubtless be appearing later, but we must record our great indebtedness to our secretary, the Rev. H. H. Cheetham, who was responsible for all arrangements, as well as a large share of the lecturing, and our appreciation of the enthusiastic interest and ready help in innumerable ways of the Acting-Principal and Mrs. McLachlan.

The numbers were larger than we had dared to hope, and, gratifying though this is, it has brought its problem for the Committee, for it necessitated obtaining lodgings outside the colleges, at higher cost, and we now find ourselves faced with a deficit of about £40.

This will be a call on the resources of the Sunday School Association, already strained, and I should be glad if I might appeal, through your columns, to former scholars, who have benefited from earlier schools, and others interested, for their help. Any donations, directed to me at 14 Gordon Square, W.C.1., will be gratefully acknowledged.—Yours,

Morley Chancellor,

Registrar and Treasurer of the School.

Highgate, N.6.

THE INQUIRER

All letters and manuscripts for the Editor must reach the Office not later than Monday morning for publication the same week. All communications must be accompanied by the name and address of the sender.

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NEWS REVEIW

Bolton: Unity Church.—The Crowning of the 1950-51 Rose Queen and Flower Service took place on Sunday evening, August 6, 1950.

To a crowded church, and with the congregation singing the Processional Hymn, the Rose Queen for 1949-50 (Miss D. Gent) and the Queen Elect (Miss K. Ransome) proceeded up to the Communion for Dedication and Crowning Ceremony.

The lessons were given by a verse speaking choir, and pledges of loyalty and hymns of good wishes were given by the children of the Sunday School. The Crowning was done by the Minister, Rev. L. L. Toseland, and afterwards the whole party took the flowers which had decorated the church to Townleys Hospital, Bolton, and distributed them to the various wards. The Service was most impressive.

THE INTERNATIONAL RELIGIOUS FELLOWSHIP CONFERENCE, 1950

By Ronald McGraw

For the first time since before the war we have had a full conference of the I.R.F. in this country. We played hosts to a small meeting in 1946 when many old friends, lost to us through the years of war, came back to the movement. Now, in 1950, the I.R.F. seems a new group, for, as all such groups ought, it has developed and its personnel has changed.

This year, for the first week, we met at Great Hucklow. About 70 delegates came from Germany, Holland, Denmark, Switzerland, America, Australia and England. Our theme was "religion in Society" and we divided this into four separate sections of : Family Life, Church and Community, Religion and Society, International Life. Questions about our approach to all these were framed and we discussed throughout the whole week in an atmosphere of friendly companionship. Dr. de Graaf, of Holland, was our theme speaker; a man whose wide experience had made him into an admirable leader of young people; his presence and talks gave us great help in our work.

During this first week we had our business sessions; discussions brought forth decisions about programme, extension, finance and aims and purposes which will be acted upon during the coming year. At the last business session we elected a new committee and last year's President, Gerald Spelberg, handed over the office to Ron McGraw.

It would be impossible to convey through the printed word the atmosphere of this first week. Rain was our companion on most occasions but it did not dampen the high spirits of the delegates; through the village one night there came all our delegates in single file tripping lightly to a continental tune. Imagine, too, the dining hall of the Children's Home; in front were the flags of the nations of our delegates. On the closing night we held our Vesper Service there, with the hills of Derbyshire forming the chancel of a great open air cathedral; we sang together John Bunyan's Pilgrim Hymn and as the flags came down one by one, each delegate thought of the fine week of fellowship which had just finished. Our resolve was high and our spirits were higher!

On Saturday we parted; some went to the Lake District, others to see other parts of England, hitching, walking and cycling. Some 30 of the delegates went on to Barnston to the camp of the Liverpool Association of Girls and Mixed Clubs; a beautiful camp built and equipped by the voluntary weekend efforts of young people in and around Liverpool. Here, we made a new experiment for the I.R.F.: we related our theoretical discussions of the Hucklow week to actual conditions in a great city like Liverpool. As smaller groups we lived for one week closer together, we visited various social centres and clubs, factories and Port Sunlight Village. Films were shown and talks given by people with expert knowledge on films and their effects; a Brains Trust on all kinds of personal and social questions was broadcast by the Dutch VPRO Radio. We held public meetings and made our presence felt in Liverpool in all kinds of places—not least of which was the ferry where on each journey across we sang and danced.

The experiment was a success—not only did we get to know each other through our worship, our social affairs and through the all important washing up of dishes together, but also out of this week at Barnston came the solid notion that though we might not have solved problems we did at least acknowledge their existence and knew a little more of the way in which each country faced them.

The third week saw 12 of the delegates making a visible and practical contribution to the camp. We felt that the I.R.F. had not only to pay back some of the kindness to the Liverpool people but also that it should make a permanent contribution to this fine camp. We worked together on the demolishment of an old hut, on the cleaning of the dining room roof, on covering some chairs with brightly coloured materials. As we worked we talked and as we talked we built more of the foundations of lasting friendships and concrete relations between ourselves and our member groups.

Out of this I.R.F. Conference in 1950 has come the knowledge that as a movement the I.R.F. has a great part to play in the world-wide liberal religious movement. Somehow, we see clearer the way we have to go after England, 1950; we see that we must use every exertion to bring all our separate groups closer and closer together so that there may be a permanent exchange of methods and ideas. We see that now more than ever the challenge of the world situation must be answered and our small contribution to this answer must be made.

SUMMER SCHOOL FOR TEACHERS

The Summer School for Teachers, held at Manchester College, Oxford, from August 5 to 12, proved to be one of the most successful for many years, the company numbering over 60. On the Saturday evening the students and staff were welcomed by the President of the S.S.A. (Rev. Walter Long), the Secretary of the R.E.Y.D. (Rev. H. H. Cheetham), and the Principal (Dr. J. McLachlan). On Sunday morning a helpful Service in the College Chapel was conducted by Dr. J. McLachlan and followed by a Communion Service. In the evening Mr. Cheetham spoke about modern technique in teaching, making particular reference to, and demonstrating the use of flannelgraphs, film strips and wall charts. The day closed with a Vesper Service, conducted by the President of the S.S.A.

The school theme was "Teaching our Faith" and the addresses and lectures were: "Through the Bible" (Rev. H. S. Carter); "Through History and Biography" (Rev. J. H. Smith); "Through Nature", "Through Drama and Worship" (Rev. H. H. Cheetham). After each lecture the students divided into discussion groups, Miss B. Hinkins leading the Primary group, Rev. W. Waddington, the Junior group, and the Rev. G. L. Clarke, the Senior group.

On Monday evening the Rev. G. L. Clarke spoke about "Arts and Crafts in relation to Sunday School Work", devoting some of the time to the making and use of puppets. On Tuesday evening the presence of Dr. McLean, a leading educationalist of the American Universalist Church allowed a delightful and inspiring surprise item to enter the programme. There was no flagging of interest while Dr. McLean told of explorations and achievements in Sunday School work in America.

On Wednesday evening, Mrs. McLachlan spoke of the relationship of home, school and church. In the home a child's first questions can be answered, its sense of right and wrong can be developed and the spirit of religion may be caught. If the home fails in these things the school has a more difficult task. The final session on Friday evening, under the leadership of Rev. H. S. Carter, was devoted to a survey of things learned and things desired, problems, old and new, were mentioned, and as a result of helpful criticism the R.E.Y.D. will have a valuable collection of suggestions to consider.

Visits to the Colleges, boating and bathing, a visit to Blenheim Palace, a whole-day excursion to Cheltenham and Stratford-on-Avon, and a "frivol" expertly arranged by Mr. Whitcher and Rev. A. J. Long, were among the leisure hour pursuits of the school. Throughout the week, Morning Prayers and Epilogues were conducted by staff and students, and the Valedictory Service was conducted by the Rev. H. Stewart Carter, the address being given by the Rev. Margaret Barr.

As Registrar, Mr. Morley Chancellor made his contribution to the efficiency and gaiety of the school. Mrs. W. Long was a perfect hostess and the school marked its sincere appreciation of her kindliness by giving her a commemorative gift. Generous appreciation was expressed of the Rev. H. H. Cheetham's inspiring and efficient organisation of the school and he, too, was given a memento of our gratitude. The school confirmed our confidence in the spirit and the ability of our Sunday school teachers. *C. and S.*

CALENDAR

SUNDAY, August 27th, 1950

Aberdare, Highland Place, 11 and 6.30, Rev. D. Jacob Davis.
Aberdeen, Un. Church, Skene St., 11 and 6, Rev. F. Mumford.
Aberystwyth, New Street Meeting House, 11, Mr. W. A. Jones.
Accrington, Unitarian Free Church, Oxford St., 10.45 and 6, Rev. Eric Phillips.
Ainsworth, Un. Chapel, Knowsley Rd., 11 and 3, Rev. B. Gell.
Ansdell. (See Lytham St. Annes.)
Ashton-under-Lyne, Richmond St., 6.30, Rev. C. P. Scott.
Astley, Unitarian Chapel, Manchester Rd., 11 and 6.30, Mr. J. Mather.
Altrincham, Dunham Road Chapel, 11 and 6.30, Dr. Alfred Hall.
Bath, Trim Street Chapel, Unitarian, 6.30, Rev. J. W. Lee.
Belfast, All Souls, Elmwood Av., 11.30 and 7, Dr. A. L. Agnew.
Belfast, First Church, Rosemary St., 11.30 and 7, Rev. H. J. Rossiter.
Bessels Green (nr. Sevenoaks), Unitarian Ch., 11, Rev. F. Hankinson.
Billingshurst, Free Church, South Street, 11.15, 1st and 3rd Sundays, Supply.
Birkenhead, Un. Ch., Borough Rd., 6.30, Rev. E. W. Hill.
Birmingham, Church of Messiah, Broad St., 11 and 6.30, Rev. R. Nicol Cross.
Birmingham, Moseley, Un. Ch., Yardley Wood Rd., 6.30, Mr. H. Lemmon.
Birmingham, Waverley Road Church and Hurst Street Mission, Small Heath, 6.30, Mr. T. Dowry.
Blackpool, North Shore, Dickson Rd., 10.45 and 6.30, Rev. Frank Colebrook.
Blackpool, South Shore, Lytham Rd., 11 and 6.30, Rev. Arthur Whittaker.
Bolton, Bank St., 10.30, and 6.30, Rev. J. Gordon Davies.

BOLTON, Halliwell Rd., Free Ch., 10.45 and 6.30, Supply.
BOLTON, Unity Church, Deane Rd., 10.30 and 6.30, Rev. I. L. TOSELAND.
BOSTON (Lincs.), Spain Lane, Unitarian Ch., 6.30, Rev. CHAS. SIMPSON.
BOURNEMOUTH, Un. Ch., West Hill Rd., 11, Rev. LAWRENCE REDFERN.
BRADFORD, Broadway Av., 3, Rev. DUDLEY RICHARDS.
BRADFORD, Town Hall Square, 10.45 and 6.30, Rev. FRANK A. BULLOCK.
BRIDGEWATER, Christ Ch., Dampiet St., 11, Junior Church, 6.30, Rev. W. G. TOPPING.
BRIDPORT, Unitarian Chapel, 11 and 6.30, Rev. G. RANDALL JONES.
BRIGHTON, Christ Church, Unitarian New Road, 11 and 6.30, Rev. F. M. RYDE.
BRISTOL, Lewin's Mead Meeting, 6.30, Rev. TYSSUL DAVIS.
BRISTOL, Oakfield Rd., Clifton, 11 and 6.30, Rev. MARJORIE EASTON.
BURNLEY, Unitarian Church, Trafalgar Street, 3, Rev. E. PHILLIPS.
BURY, Bank St., 11, Rev. L. SCOTT JOHNSTON, 6.30, Rev. J. W. MAW.
BURY, Chesham Unitarian Church, 10.15, Children's Service, 6.30, Rev. SCOTT L. JOHNSTON.
BURY ST. EDMUNDS, Churchgate Street Chapel, 6.30, Supply.
BUXTON, Hartington Rd., 11 and 6, Rev. J. WILLIAM DYER.

CAMBRIDGE, Memorial Ch., Emmanuel Rd., 11 and 6, Prof. F. J. M. STRATTON.
CARDIFF, The West Grove Un. Church, 11 and 6.30, Rev. ERIC PUTTIN.
CARLISLE, Unitarian Church, Lorne St., 2.15, Sunday School, 6.30, Rev. W. J. CARTER.
CHATHAM, Unitarian Church, Hamond Hill, 3, Rev. W. HAYES.
CHELTENHAM, Bayshill Unitarian Church, 6.30, Mr. R. D. JAMES.
CHESTER, Matthew Henry's Ch., 11 and 6.30, Mr. H. RANDALL JONES.
CHESTERFIELD, Elder Yard Chapel, 10.45 and 6.30, Rev. E. STANLEY PETERS.
CHOWBENT CHAPEL, Atherton, 10.45 and 6.30, Rev. E. GLYN EVANS.
CORK, Prince's St., 11.30 and (occ.), 7, Rev. W. A. WEATHERALL.
COSELEY, Staffs., Old Meeting House, Old Meeting Rd., 11, Junior Church, 6.30, Mr. E. E. LAWS.
COVENTRY, New Great Meeting House, Holyhead Rd., 11, Children's Church, 6.30, Mr. PETER GODFREY.
CREWE, Free Christian Church, Beech St., 6.30, Miss LIVINGSTONE.
CREWKERNE, Un. Ch., Hermitage St., 11, 2.45 and 6.30, Rev. FRANCIS TERRY.
CROYDON, Free Christian Church, Wellesley Rd., 11, Miss E. M. BUTCHER.

DEAN ROW, 10.45, Rev. E. E. WRIGLEY. STYAL, 6.30, Rev. E. E. WRIGLEY.
DENTON, Wilton Street Chapel, 11 and 6.30, Rev. JOHN GILL.
DERBY, Friar Gate Unitarian Chapel, 6.30, Rev. M. CONSTANCE HARRIS.
DITCHLING, Old Meeting House, 10.45, Rev. J. WILSON.
DONCASTER, Free Christian Ch., Hall Gate, 11 and 6.30, Rev. G. W. PARKINSON.
DOVER, Adrian Street Un. Ch., 1st and 3rd Sundays, 6.30, Supply.
DUBLIN, Stephen's Green, West, 11.30 and 7.30, Rev. E. SAVELL HICKS.
DUDLEY, Old Meeting House, Wolverhampton St., 11 and 6.30, Supply.
DUKINFIELD, Old Chapel, Chapel Hill, 10.45 and 6.30, Mr. C. E. MORRIS.
DUNDEE, Un. Ch., Constitution Rd., 11 and 6.30, Rev. ALBERT WHITFORD.

EDINBURGH, St. Mark's Church, Castle Terrace. 11 and 6.30, Rev. W. B. TAVENER.
EVESHAM, Oat Street, Chapel, 11 and 6.30, Mr. R. O. WOODALL.
EXETER, George's Chapel, South St., 11 and 6.30, Rev. D. B. FRASER.

GAINSBOROUGH, Unitarian Ch., Trinity St., 6.30, Rev. H. W. KEMSHALL.
GEE CROSS, Hyde Chapel, 11 and 6.30, Supply.
GLASGOW, St. Vincent Street Un. Ch., 11 and 6.30, Rev. ALEXANDER REID, 7, Study Circle.
GLOSSOP, Fitzalan St., 10.45 and 6.30, Rev. H. G. WOODFORD.
GLOUCESTER, Barton Street Church, 6.30, Rev. BRIAN GOLLAND.
GODALMING, Meadrow Chapel, 6.30, Closed during August.
GUILDFORD, Ward Street Church, 11.15, closed during August.

HALE CHAPEL, Hale Barns, 10.45 and 6.30, Rev. E. A. LEAR.
HALIFAX, Northgate End, 10.45 and 6.30, Supply.
HASTINGS, Free Chris. Ch., South Terrace, 11 and 6.30, Rev. DENBIGH HILTON.
HINCKLEY, Great Meeting, Baines Lane, 11 and 6, Rev. C. BARTLETT.
HINDLEY, Presbyterian Ch., off Market St., 10.45, and 6.30, Rev. G. L. CLARKE.
HOLLYWOOD, Kingswood, 11 and 6.30, Rev. T. A. GORTON.
HORSHAM, Worthing Road, 6.30, Rev. J. M. HALL.
HORWICH, Unitarian Free Church, 6.30, Miss JOYCE HAZLEHURST.
HUDDERSFIELD, Fitzwilliam St., 11, Rev. DUDLEY RICHARDS.
HUNSLET, Unitarian Ch., Joseph St., 6.30, Rev. DUDLEY RICHARDS.
HULL, Park St. Ch. (Un.), 11, School Service, 6.30, Rev. RALPH PHILIPSON.

ILKESTON, Old Meeting, East St., 11 and 6.30, Supply.
IPSWICH, Unitarian Ch., Friars St., 11, Supply.

KENDAL, Market Place Chapel, 11 and 6.30, Supply.
KIDDERMINSTER, New Meeting House, 11 and 6.30, Rev. H. WHITAKER.
KNUTSFORD, Brook St. Chapel, 11 and 6.30, Rev. STANLEY MORROP.

LANCASTER, St. Nicholas Street Church, 10.30 and 6.30, Rev. L. HALL.
LEEDS, Mill Hill Chapel, 10.45 and 6.30, Dr. R. W. WILDE.
LEICESTER, Narborough Rd., 11, Junior Ch., 6.30, Rev. G. E. HALE.
LEICESTER, The Great Meeting, East Bond St., 11 and 6.30, Rev. LEONARD MASTER.
LEIGH, Unitarian Church, Twist Lane, 11 and 6.30, Rev. J. PIPKIN.
LETCHWORTH, Victoria Hall, Gernon Walk, 6.30, Local Arrangements.
LEWES, Westgate Chapel, 11, Rev. H. W. STEPHENSON.
LINCOLN, High St., Unitarian Church, 6.30, Supply.
LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, Mr. D. P. MAW.
LIVERPOOL, Bootle Free Church, 6.30, Mr. S. KNIGHT.
LIVERPOOL, Domestic Mission, Mill St., 6.30, Rev. J. KEIR MURREN.
LIVERPOOL, Gateacre Chapel, 11, Rev. DUNCAN P. STEWART.
LIVERPOOL, Hamilton Rd., Everton, 6.30. Supply.
LIVERPOOL, Hope St., 11 and 6.30, Rev. SIDNEY SPENCER.
LIVERPOOL, Ullet Rd., 11 and 6.30, Rev. C. H. EASTON.
LONDON, Bell Street, Edgware Road, 6, Mr. G. POOLE.
LONDON, Blackfriars Mission and Stamford Street Chapel, 6.30, Rev. A. J. LONG.
LONDON, Brixton, Effra Rd., 11, Rev. E. G. LEE.
LONDON, Essex Church, Palace Gardens Terrace, W.8, 11, Rev. W. A. PEACOCK.
LONDON, Forest Gate, Upton Lane, 6.30, Mr. F. CORDELL.
LONDON, Golders Green, Hoop Lane, 11 and 6.30, Rev. JOHN CROFT.
LONDON, Hackney, New Gravel Pit Church, Chatham Place, 6.30. Rev. W. H. CORDELL.
LONDON, Hampstead, Rosslyn Hill, 11, Dr. STEPHENS SPINKS.
LONDON, Highgate Hill, Unitarian Church, 11, Mr. J. REECE WALKER.
LONDON, Ilford, High Rd., 6.30, Mr. KEITH C. TREACHER, U.C.M.
LONDON, Islington, Un. Ch., Upper St., Preston Hall, 7, Mr. WILFRED REEVE.
LONDON, Kilburn, Unitarian Chr. Ch., Quex Road, 11, Rev. VICTOR FOX.
LONDON, Lewisham, Un. Ch., High St., 11, Rev. W. WADDINGTON.
LONDON, Leytonstone, Lea Bridge Rd., Knotts Green, Closed during August.
LONDON, Mansford St. Chapel, Bethnal Green, 6.30, Rev. J. W. DUMBLE.
LONDON, Newington Green, Un. Ch., 6.30, Mr. J. REECE WALKER.
LONDON, Richmond Free Ch., Ormond Rd., 11, Rev. ETHEL KAY.
LONDON, Stratford, West Ham Lane, Unitarian Church, 11.30, Children's Church, 6.30, Mr. FRANK MILLER.
LONDON, Theistic Ch., 18 Great Marlborough St., W.1, Closed during August.
LONDON, Wandsworth, Un. Ch., East Hill, 11, Rev. A. J. LONG.
LONDON, Welsh Unitarian Church, at Highgate Hill Unitarian Church, 1st and 3rd Sundays, 6, ——.
LONDON, Wood Green, Unity Church, Newnham Road, 6.30, Rev. E. G. LEE.
LOUGHBOROUGH, Victoria St., 6.30, Mr. C. V. WALTON.
LYTHAM ST. ANNES (ANSDELL), Unitarian Church, Channing Rd., 11 and 6.30, Rev. HERBERT CRABTREE.

MACCLESFIELD, King Edward St., 10.45 and 6.30, Rev. H. L. SHORT.
MAIDSTONE, Unitarian Ch., Market Buildings, 6.30, Supply.
MANCHESTER, Blackley, Unitarian Church, Chapel Lane, 10.45 and 6.30, Rev. KENNETH SHERRATT.
MANCHESTER, Cross Street Chapel, 10.45 and 6.30, Rev. F. KENWORTHY.
MANCHESTER, Failsworth, Dob Lane Chapel, 10.15 and 6.30, Supply.
MANCHESTER, Gorton, Brookfield Church, Hyde Rd., 10.45 and 6.30, Rev. F. COTTIER.
MANCHESTER, Mill Street Free Church, Bradford, 3, Mr. R. S. SALT.
MANCHESTER, Monton Ch., Eccles, 10.45 and 6.30, Supply.
MANCHESTER, Pendleton, Un., Cross Lane, 6.30, Mr. B. HODKINSON.
MANCHESTER, Platt Chapel, Rusholme, 6.30, Mr. T. W. ROBERTS.
MANCHESTER, Renshaw St. Mission, 6.30, Rev. A. J. HEALE.
MANCHESTER, Stand Chapel, Whitefield, 10.45 and 6.30, Rev. G. D. FOOTE.
MANCHESTER, Wilbraham Rd., Chorlton-cum-Hardy, Closed during August.
MANCHESTER, Wythenshawe, Un. Church, Brownley Rd., Benchill, 6.30, Pastor J. S. HALLAM.
MANSFIELD, Old Meeting House, 10.45 and 6.30, Rev. KENNETH TWINN.
MEXBOROUGH, Free Christian Ch., 10.30 and 6.30, Rev. E. A. DAVIES.
MIDDLESBROUGH, Christ Ch., Unitarian, Corporation Rd., 6.15, Rev. A. MORRIS.
MIDDLETON, Old Road Chapel, 6, Rev. JOHN EVANS.
MORECAMBE (see Lancaster.)
MORETONHAMPSTEAD, Cross Chapel, 3, Rev. C. G. TOOSE.
MOSSLEY, Christian Church, Stamford Rd., 10.30 and 6, ——.

NANTWICH, Old Chapel, 6, Mr. COHN.
NEW BRIGHTON (see Wallasey).
NEWCASTLE-ON-TYNE, The Church of the Divine Unity, Ellison Place, 11 and 6.30, Rev. F. H. J. THORNTON.
NEWCASTLE, Staffs, Unitarian Old Meeting House, 6.30, Rev. W. J. MCELDOWNEY.
NEWCHURCH (Rossendale), Bethlehem Unitarian Church, 10.30 and 6, Rev. F. SOKELL.
NEWPORT, I.o.W., Un. Ch., High St., 11 and 6.30, Rev. L. CHANDLER.
NEWTON ABBOT, Albany St., 6.30, Rev. C. G. TOOSE.
NORTHAMPTON, Kettering Road Church, 11, Miss I. MEAD, 6.30, Miss N. PATTISALL.
NORWICH, Octagon Chapel, Colegate, 11, Rev. WRIGHT BROADBENT.
NOTTINGHAM, High Pavement Chapel, 10.45 and 6.30, Rev. C. G. BOLAM.

OLDBURY, Unitarian Church, Birmingham St., 6.30, Mr. D. JENKS.
OLDHAM, Lord Street Chapel, 10.45 and 6.30, Rev. T. E. NUTTALL.
OXFORD, Manchester College Chapel. Closed. Reopening October 8th.

PARK LANE CHAPEL, near Wigan, 11, Mr. T. FORSHAW, 6.30, Mr. BOWDEN.
PENRHYN, Nazareth Unitarian Ch., Knight's Hill, 10.30 and 6, Rev. W. HELL WARRING.
PLYMOUTH, Unitarian Centre, Houndiscombe Rd., 11 and 6.30, Rev. E. H. KINSLEY.
POOLE, Unitarian Church, Hill St., 11.15, Junior Church, 6.30, Rev ERNEST PRICE and Rev. W. A. M. HELLABY.
PONTYPRIDD, Unitarian Church, Morgan Street, 6. Rev. ALAN R. TAYLOR.
PORTSMOUTH, Friends' Meeting House, Fratton Bridge, 6.30, Mr. J. R. STURGES.

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PRESTON, Unitarian Chapel, Church St., 6.30, Rev. ALUN WILLIAMS.
PUDSEY, Un. Ch., 10.30 and 6, Rev. T. BRETT DAVIES.

RAWTENSTALL, Unitarian Church, Bank St., 10.45, Mr. T. W. ROBERTS, 6, Mr. DAVID DOIG.
RINGWOOD, Hants., The Meeting House, 11st, 3rd and 5th Sundays, 11, Mr. J. E. M. KAY.
ROTHERHAM, Church of Our Father, 10.30 and 6.30, Supply.
ROCHDALE, Blackwater St., 10.30 and 6, Rev. William Beer.

SALE, Atkinson Rd., 11, Mr. A. E. POTTS.
SCARBOROUGH, Un. Ch., Westborough, 10.30 and 6.30, Rev. W. T. WILKINS, Anniversary Services.
SHEFFIELD, Unity Church, Crookesmoor Rd., 11 and 6.30, Rev. E. D. DAVIES.
SHEFFIELD, Fulwood Old Chapel, 11, Rev. D. T. EVANS.
SHEFFIELD (Attercliffe), Closed during August.
SHEFFIELD, Upper Chapel, 11, Rev. P. N. TINDALL, 6.30, Mr. J. FAIRBURST.
SHREWSBURY, High St., Unitarian, 11 and 6.30, Rev. A. H. LEWIS.
SIDMOUTH, High St., Unitarian, 11 and 6.30, Rev. F. D. JONES.
SOUTHAMPTON, Friends Meeting House, Ordnance Road, Closed during August.
SOUTHEND-ON-SEA, Dunlop Rd., 11, Children's Ch., 6.30, Rev. E. G. GIBBS.
SOUTHPORT, Portland Street Church, 11 and 6.30, Rev. A. H. BUTTLER.
STALYBRIDGE, Un. Ch., Canal St., 10.30 and 6.30, Rev. E. D. EVANS.
St. HELENS, Corporation St., 6.30, Rev. DUNCAN SUTHERLY.
STOCKPORT, Un. Ch., St. Peter's Gate, 10.30 and 6.30, Rev. IRVIN HOPKINS.
STOCKTON-ON-TEES, Wellington St., 6.30, Rev. A. J. MARTIN.
STOURBRIDGE, Presbyterian Un. Chapel, 11 and 6.30, Rev. ROSALIND LEE.
STOWMARKET, Bridge St., 11, Family Worship, 6.30, Mr. F. J. HAMBLIN.
SUDBURY, Friends', Free Christian Meeting House, 11, Rev. BASIL VERNY.
SUNDERLAND, Unitarian Ch., High St., 6.30, Rev. BASIL VERNY.
SWINDON, Sudanese Hall Rd., 10.45 and 6.30, Rev. J. HENRY SMITH.

TAUNTON, Mary Street Church, 11 and 6.30, ——.
TEWKESBURY, The Abbey Chapel, 6.30, Rev. ROSAMOND BAKER.
THORNTON, Old Meeting House, Ashfield Rd., 6.30, Rev. G. KERSEL.
TODMORDEN, Unitarian Church, 10.45 and 6, Rev. MARGUET JOHNSON.
TORQUAY, Unity Ch., Montpellier Rd., 6.30, Rev. C. W. TOWNSEND.
TUNBRIDGE, Crescent Unitarian Ch., 11 and 6, Rev. A. F. O. THOMAS.

WAKEFIELD, Westgate Chapel, 6.30, Mr. SPEIGHT.
WALLASEY, Memorial Church, Manor Rd., 11, Rev. E. W. HILL, 6.30, Dr. H. MCLACHLAN.
WARRINGTON, Cairo St., 10.30 and 6.30, Rev. E. W. DARBY.
WARWICK, High Street Church, 3, Rev. T. J. JONES.
WATFORD, Friends House, Derby Rd. (by permission), 7.30, Last Sunday in Month, Rev. LILIAN PARKES.
WEST BROMWICH, Lodge Road Church, 6.30, Mr. G. WHITEHOUSE.

THE THEISTIC CHURCH

CHANGE OF MEETING PLACE

ON AND AFTER *September 3rd*
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Edgware Road

Preacher, September 3rd : **Rev. J. TYSSUL DAVIS**

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BIRTH

GILL.—On August 18, 1950, at St. Mary's Hospital, Manchester, to Marjorie (née Rothwell), wife of the Rev. John Gill, a boy.

CHANGES OF ADDRESS

REV. W. T. WILKINS, 29 Greenstead Road, Newby, Scarborough.

THE REV. JOHN HOLMES, M.A., to 40 Sefton Terrace, Beeston, Leeds, 11.

WEST KIRBY, Brookfield Gardens, 11, Rev. J. KERR MUNNIS, 6.30, Mr. T. W. ROBERTS.
WHITBY, Flowergate Chapel, 6, Mr. T. B. KETTLE.
WOLVERHAMPTON, All Souls' Church, 6.30, Rev. LESLIE KEMP.
WOODHALL SPA, Mill Lane, 2.30, Rev. CHAS. SIMPSON.
YORK, St. Saviourgate Chapel, 6.30, Closed during August.

THE NATIONAL UNITARIAN FELLOWSHIP provides for those unable to attend a Unitarian Church. For information write to the Secretary the N.U.F., 14 Gordon Sq., W.C.1

AUSTRALIA

ADELAIDE, Un. Christian Church, Wakefield St., 11 and 7, Rev. COLIN GIBSON.
MELBOURNE, Unitarian Church, Cathedral Place, C.2, 7.30, Rev. V. JAMES. Monthly service at 4.
PERTH, Unitarian Free Christian Fellowship. Secker's Hall, 421 Wellington St., 11, Hon. Minister, R. H. PARTRIDGE. Phone: W. 2875.
SYDNEY, New South Wales, Unitarian Church, 15 Francis Street (off College St.), 7.15, Rev. J. B. TOWERS. Church Telephone F.A. 1913

CANADA

MONTREAL, Church of the Messiah, Sherbrooke St. West, and Simpson St., 11, Rev. ANDRE CHARRON.
TORONTO, First Unitarian Church, Jarvis St., Closed during July and August.
VANCOUVER, B.C., Unitarian Church of Vancouver, 1,550 Tenth Avenue West, 11, Rev. A. HOWDEN.
WINNIPEG, First Federated Church, Sargent and Banning, 11, English, 7, Icelandic, Rev. P. M. PETURSSON.

NEW ZEALAND

AUCKLAND, Unitarian Church, Ponsonby Rd., 11 and 7, Rev. E. H. MORTON.
WELLINGTON, Unitarian Free Church, Tisdall's Buildings, 110 Lambton Quay, Supply.

SOUTH AFRICA

CAPE TOWN, Hout St., 11, Sunday School, 7 o'clock Service, Rev. MARION C. BARNES.

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